*613 formal leadership. Ideologically, group solidarity at this level is explained solely in terms of patrilineality; in fact, local contiguity and explicit contractual ties are just as important. When we add to this the principle of cognation in the form of the Bedouin preferred form of marriage, parallel-cousin marriage, the resulting structure is what Emrys Peters (1965) has called "the corporate group par excellence." But, as we shall see later, father's brother's daughter-marriage is more of a cultural ideal than it is a social reality in al-Qasr.

*613 554 571 The interplay of kinship, residence and contract ties defines a corporate structure of authority and also informs an external system of authority relations including all who claim descent from 'Ali 'Aqar, son of the mythological Sa'ada. The feeling of "corporateness," and the concomitant structural demands upon the individual changes as the scope of political action widens. This degree of corporate feeling is related to the structural differentiation between what has been interpreted as "domestic relations based on kinship and descent" and "the field of political relations" (Fortes 1953:26). In this study, I maintain that both the internal and the external systems of relations are political" since power and legitimate authority are exercized in both. Therefore, rather than use the terms "domestic" and "political," I shall refer to the internal system of political relations and the external system

619 Qit'an is one which is employed in both the internal and
695 the external systems of political relations: it is an or-
598 ganized sanction taken by the corporate representatives
626 against socially disapproved behavior. Against the Marabtiin,
619 it involved a closure of group affiliation and protective
695 alliance usually obtainable through affinal ties. The Qit'an
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* 613 were prohibited from marrying into the 'Aishaibat primary
626 segment. The sanction was tested while I was in the field.
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In March of 1965, 'Umda Ziyad of the Qit'an contracted a marriage for his son with one of the secondary groups of the 'Aishaibat. He went through all of the marriage preliminaries and paid a brideprice of 70 E.L. (Egyptian pounds). But afterwards, the girl's family, following the advice of the 'Aishaibi corporate heads, returned the brideprice and refused his offer. The 'Umda of the Qit'an then went to talk to the brothers of the girl (for her father was dead) and told them that he would pay a brideprice of 1000 E.L. "but I want the girl." He paid them part of the brideprice (for they had agreed in the face of this unusual offer) and sent a car to pick up the girl. The arrangement did not succeed, for the paternal cousin of the girl who, according to Bedouin custom and tradition, had a prior claim on her, stopped the car at gunpoint. The corporate heads had told the cousin that this was his right, and in this case, his duty. Then the corporate heads of the 'Aishaibat called a council, and the members met with the brothers of the girl. They told the brothers: "You know what happened at the time of the election. 'Umda Ziyad is 'Ali Ahmar and he should have voted for our 'umda, but he tricked us." The brothers refused to be persuaded by the tribal leaders. They said that if anyone from the 'Aishaibat would pay them more than 1000 E.L., they would give their sister to him. The leaders warned the brothers that if they went through with this marriage they would each be fined 200 E.L. Finally, and after this meeting, the leaders went to 'Umda Ziyad himself with the threat, that were he to go through with this marriage "all of the 'Aishaibat will begin to fight you." The 'umda

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could not afford to risk such large scale conflict and so he withdrew his offer of marriage to the brothers. After this, as a display of authority and an attempt to maintain something of the alliance between their group and the Qit'an, the 'Aishaibi leaders made the public announcement that the girl could marry anyone else, but not the son of 'Umda Ziyad.

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The various sets of authority relations operative in the al-Qasr area are obvious from this account, but they will be better defined as the discussion proceeds. Here, I only wanted to make clear that the relationship between Sa'adi and Marabit is one based upon contract and local contiguity, and reinforced by cognation. There is no unilinear basis for the relationship and no attempt to fit it into a "unilinear genealogical mould." The structural differentiation between [582] Sa'adi and Marabit seems to reflect a dominant-subjective relationship, in the sense discussed by Weber (1947) and Southall (1956), but its possible class overtones are played down by the fact that there are normally no objections to intermarrying between groups. The Bedouin of al-Qasr say, [851] "what is the difference, the children from such a marriage will be Sa'adi anyhow?"

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The Sa'adi-Marabit differentiation is relatively unimportant for a study of al-Qasr itself, since the Marabit number is so small--one lineage consisting of five brothers and their families. The contrast between Sa'adi and Marabit, secular and sacred tribes, becomes more important for a

593 The daughter and wife roles are also subject to the dominant role of father in al-Qasr Bedouin society. The father has virtually the right of life and death over his daughter in certain situations. But in no case does he have this right over his wife. The differentiation in right here 593 *613 is again a matter of the authority principle operating within the framework of the lineage system. A man's daughter belongs [851] to his patrilineage or authority group while his wife belongs to the authority group of her father. There is an obvious • [582] exception to this statement about Bedouin society, for given the practice of parallel-cousin marriage a man and his wife can belong to the same authority group, the same tertiary 593 group. Even so, only the father has the right of life and death over the girl who is his daughter. The Bedouins say, "The bones of the girl belong to the father." There are two 593 situations in which a father may rightfully put his daughter 684 to death: when she is found guilty of pre-marital intercourse (loss of virginity), or if it is proved that she has had any extra-marital sexual activity. In either case, if the husband were to kill the girl he would be guilty of murder and his group would have to forfeit blood-money or be threatened with retaliation. I heard of no such actual cases.

593 The father's major duty toward his daughter is to 584 provide her with "a good marriage." This, of course, parallels his duty toward his son and emphasizes that a father is con-

593 family is a dominant-subjective one. But the rights and duties of the father have no legal sanctions. His authority grows out of the moral and mutual dependence, the common interests and value, which hold the family together. The
593 183 867 authority relations learned in the family become the norms of behavior to be applied by the individual in a wider-scale network of social relations. The son learns the discipline-respect relationship which is the model of behavior between generations. The subjective role which the daughter plays in the father-daughter relationship prepares her for the role of wife.

Marriage and Kinship Relations

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The parallel-cousin, the father's brother's daughter, is the preferred mate in Bedouin marriage. Parallel-cousin marriage in al-Qasr is more of an ideal than a practice. In fact, parallel-cousin marriage is not practical in the case where social order depends upon the integration of a larger and clearly segmented population. Endogamy of this kind in this type of society works against survival in a double-edged way: economic security through cooperation with a larger group is discouraged, and political security through
171 582 coalition is undermined. In the Middle East, as elsewhere, cross-cousin marriage is the normative practice which functions "as a counterweight to the tendency of unilineal descent group-

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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ing to harden social barriers" (Fortes 1953:29).

Wood (1959:74) notes that only 13.3 per cent of the marriages in a Palestinian Arab village, and 9.1 per cent of the marriages in a Syrian Druze village were parallel-cousin marriages. But although parallel-cousin marriage was infrequent, marriage within the secondary group was consistently high. This is true in general for the Middle East. Baer (1964:64) reports that 62.2 per cent of all the marriages in a southern Iraqi village were between members of the secondary group. Rosenfeld (1957), in a comparative study of three Palestinian villages, found the frequency of parallel-cousin marriage to be less than 13.0 per cent in all three villages while the frequencies for intra-secondary group marriage were 33.7 per cent, 31.5 per cent, and 55.8 per cent.

The function of parallel-cousin marriage has been variously explained. The early Orientalists claimed that this form of marriage "strengthened kin ties and kept property in the family" (Westermarck 1925:151). It was noted that the ties between cousins are stronger than those between spouses, that "blood ties are indissoluble but that of matrimony is very precarious" (Lane 1908:161). Patai (1962:170-173) seems to make parallel-cousin marriage a condition for society in the Middle East: this type of marriage functions to keep property in the family; it assures continuation of group harmony in that it presents no new adaptive social situations;

582 171 and, the individual has been socially conditioned to prefer his father's brother's daughter.

582 183 All of these explanations are as plausible as they are obvious. They are, in fact, the same explanations which the Bedouins themselves offer for their marriage ideal. But one cannot help noticing that the explanations offered actually concern an ideal in Bedouin social behavior, and not a practice. Theories showing the logic of parallel-cousin marriage are placed along side the fact that this type of marriage is statistically atypical.

582 428 [671] If, as Islamic Law decrees, the daughter did inherit some share of her father's property, then parallel-cousin marriage as an attempt to keep land in the tertiary group would be logical. But we know that usually the sons inherit all of the father's property, Islamic Law to the contrary (Levy 1957:245-246). In this case, parallel-cousin marriage can only be seen as an ideal which functions side by side with the other ideal of a girl's right to inherit.

582 171 Barth (1954), and Murphy and Kasdan (1959) have stressed the political advantages which attach to parallel-cousin marriage in the context of factional struggle. The general idea is that political differentiation between collateral branches of the lineage structure is intensified and political autonomy enhanced by the practice of turning affinal bonds inward. Parallel-cousin marriage then has the opposite

582 effect of cross-cousin marriage which is a way for kinship
171 groupings to interrelate and to increase the integration of a larger population.

582 Such an explanation of parallel-cousin marriage may
171 suffice for an analysis of politics in the tribal mountain
114 villages of Kurdistan. Because Barth (1954:68) found that 48.0 per cent of the Kurd marriages were with the father's brother's daughter, we must assume that this type of relationship is politically significant. But we must question the fact that Murphy and Kasdan arrive at the same conclusion when dealing with parallel-cousin marriage as an abstract concept. If this type of marriage is really politically rational behavior, then it should be the normative practice in the Middle East. In other words, Murphy and Kasdan are explaining a phenomenon which exists only as a cultural ideal, and one which may have never really been a general practice at all--except in those few cases of adaptation to ecological extremes, such as pure nomadism and mountain tribalism. The few records which we have on the marriage practices of pre-Islamic and early Islamic Arabia indicate that parallel-cousin marriage was highly atypical in the Mecca and Hijaz areas. For instance, of the 71 marriages recorded for the Quraish only 9 were with father's brother's daughter and 32 of them were within the secondary group. In the Hijaz, only 15 of 113 marriages, or 3.3 per cent, were with the parallel-cousin (Patai 1962: Ch.6).

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171 (Patai 1962:Ch. 6).

The point of this is that most of the Middle East's inhabitants are villagers dependent upon agriculture. The dominant form of marriage is not parallel-cousin marriage. As a matter of fact, marriage may or may not be considered exogamous depending upon the level of segmentation at which one wishes to draw the line for his definition of endogamy. Ayoub (1959) suggests that parallel-cousin marriage be considered only as an extreme expression of an overall preference for endogamy. She found in a sample of 514 marriages from a Syrian village that 9.1 per cent of them were with the parallel-cousin while 63.4 per cent were within the secondary group. She concludes from this that intra-lineage marriage is frequent enough that it cannot be accounted for by random mate selection.

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*[613] In 'Ailit Ma'fas of al-Qasr, out of 197 recorded marriages over a period of five generations the frequency of parallel-cousin marriage was 11.1 per cent and marriage within the lineage was 41.6 per cent of the total. Of these 197 [595] marriages, only 39 were cases of polygny and most of these involved a man taking two wives (see Table 5 below).

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196 The confusion over the presence or absence of parallel-cousin marriage in the Middle East is related to the question of whether or not the researcher and the native are talking about the same thing. In Qasr, for instance, the term

[TEXT CONTINUED ON PAGE 116]

1: Obermeyer E-5 (1964-1965) 1969 MT9 Libyan Bedouin MT9
'Aishaibat

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	GENERATIONS					
	5th	4th	3rd	2nd	1st	Total
EXOGAMY						
Extra-Awlad 'Ali	3	11	20	24	3	61
Extra-'Ali Ahmar	1	2	2	1	0	6
Extra-'Aishaibat	1	3	6	4	1	15
Extra-'Ailit Ma'fas	0	1	15	12	5	33
	5	17	43	41	9	115 (58.4%)
ENDOGAMY (within 'Ailit Ma'fas)						
FaBrDa	1	2	8	10	1	22
FaBrSoDa	1	3	3	2	0	9
FaFaBrSoDa	0	0	3	10	5	18
FaFaBrSoSoDa	0	3	1	7	0	11
FaFaFaBrSoDa	0	0	0	0	3	3
FaFaFaBrSoSoDa	0	0	3	4	3	10
FaFaFaBrSoSoSoDa	0	0	1	2	0	3
FaFaFaFaBrSoSoDa	0	0	0	3	0	3
FaFaFaFaFaBrSoSoDa	0	0	0	0	3	3
	2	8	19	38	15	82 (41.6%)
Total	7	25	62	79	24	197

TABLE 5

HISTORY OF EXOGAMY AND ENDOGAMY FOR 'AILIT MA'FAS

582 "parallel cousin" (i.e. bint 'amm) is perfectly interchangeable
114 with the term "parallel-cousin once removed" (i.e. bint ibn
196 'amm, "daughter of the father's brother's son"). After I
[124] had familiarized myself with the genealogies of al-Qasr, I began to realize that many of my informants were using the term bint 'amm to refer to the parallel-cousin once, twice, or even thrice removed. When I pointed this out to one of the Bedouins, he replied: "So what, there is nothing forbidden about this type of marriage." Table 5 shows that this is
582 indeed the case. There are a number of cultural ideals
183 which influence the practice of marriage in al-Qasr: endo-
182 gamy is encouraged because it cements and intensifies corporate ties; exogamy is desired because it widens the web of kinship; men prefer younger women to older women and may utilize their cousin-right privilege to realize this preference.

582 The Bedouins of al-Qasr define the bint 'amm over a
829 wide range. One informant said that "all of the girls of the Awlad 'Ali tribe are my bint 'amm, we are all one." Another said to me, that "any girl of the 'Ali Ahmar is a man's bint 'amm." And yet another informed me that "a man of the Qinaishat tribe will reserve his daughter for me before he will give her to an outsider." Ideologically, a bint 'amm seemed to be anything except the father's brother's daughter. This is quite convenient for the Bedouins because an ideological concept can be placed anywhere along the scale of actuality

depending upon the needs of the situation.

But one is able to differentiate between the various meanings of bint 'amm in al-Qasr. First of all, the Bedouins make an initial dichotamy between the bint 'amm daira (daira = "homeland") and the bint 'amm shaqiiqa (shaqiiqa = "full sister"). The first term refers to any girl within the primary level of segmentation, i.e., the 'Aishaibat, and the latter term refers to the actual father's brother's daughter. Any marriage within the secondary group, i.e., 'Ailit Ma'fas, is referred to simply as a bint 'amm marriage--even if it is really a bint ibn 'amm marriage. A man has an actual moral claim upon his bint 'amm shaqiiqa: such a marriage is an agreement between their fathers who are brothers. A man cannot claim his bint 'amm daira but he might assume that if she is not claimed by her father's brother's son (ibn 'amm), his claim will be favored over that of an outsider.

The differentiation between these two types of cousin role is made in terms of rights and obligations which define social relations in al-Qasr. Social action is based upon these expectations of behavior. In al-Qasr, a man really does claim his bint 'amm shaqiiqa. If his claim is thwarted, he will attempt to do something about it, and whatever the consequences, his group is committed to back him in this matter. Parallel-cousin marriage may be an important basis for integration, or it may be the cause of bitter conflict.

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•582 A girl has the right to refuse to marry her ibn 'amm. But if she exercises this right, he can actually insure that she remains unmarried for the rest of her life. While I was in the field there were three cases of a girl refusing to marry her cousin. In one, the boy was persuaded into allowing the bint 'amm to marry his rival. In this case, the rival presented the girl's cousin with a sheep and a small cash sum. The Bedouins say that a man will claim his cousin even if he does not wish to marry her. He will wait until someone does wish to marry the girl, and then he will demand a payment from the suitor for the right to marry his cousin. In another case, a man and his daughter of a Marabit tribe came to al-Qasr to plant a small patch of barley during the rainy season. While they were there, the father married the girl off to a member of 'Ailit Ma'fas. The father did this despite the fact that her cousin back in her own territory had made explicit his claim to her. The father, when he returned home, was fined 30 L.E. by his lineage, the money going to the girl's cousin as a "expiatory payment." The father could afford to do this considering the large brideprice which he received from 'Ailit Ma'fas, and the fact that he had no other sons or daughters to marry off meant that he need not fear the closure of marriage channels by the group. In the third case, a girl openly refused to marry her cousin because she loved another man. To avoid conflict, her father said that

* [613] [686]

582 [584] she could marry no man.

582 578 Most of the older Bedouins say that bint 'amm marriage as it is practiced in the desert is an evil, that it causes nothing but trouble. They say that if there are bad feelings between two men they will place claims upon each other's sister with the intention of preventing the girls from ever marrying. The younger Bedouins say that "it is better to marry the bint 'amm than to let a stranger take her." The [182] [571] claim on the bint 'amm, of course, should be seen as a basis for social relationships between groups, regardless of any [586] conflict it may or may not lead to. This is why the Bedouins say that a man "will never divorce his bint 'amm, because if he does that means that she is no good." It follows, then, that if "she is no good" none of her other paternal cousins will marry her. Implicit here is the reference to the making [182] and breaking of group ties. Similarly, to regulate and to maximize kinship ties, a man can claim only one of his father's brother's daughters. In the case where there is only one bint 'amm, her eldest cousin has first claim to her. 582 578 159 This sometimes causes conflict between brothers as the following informant's story indicates.

> The father of Salih and Aziz was dead which meant that Aziz, being the elder, would have to furnish the brideprice if Salih were to marry first. In fact, Salih wanted to marry his bint 'amm. Aziz refused him permission to do so: Aziz had first claim to the bint 'amm, and, also, he thought that the brideprice which

582 her father was asking was too high. Salih was angry,
578 so angry that he swore to kill any man who tried to
159 take his bint 'amm. He went away to the Nile Valley to earn enough money to pay the high brideprice. In the meantime, the cousin of the brothers came and paid Aziz for the permission to marry the girl. Salih returned, but, of course, he could not kill his own paternal cousin. He became ill and went into a sleep which lasted for three days. Salih had always been known for his powerful voice but when he awoke he had a very weak voice. Salih never spoke to his brother again. He died seven years ago without every marrying.

582 This story has aprocryphal aspects which announce this to be
578 an important issue in Bedouin culture. The subject of parallel-
829 cousin marriage is a complex one surrounded by controversy and contradiction. The older Bedouins say that the practice is a
[182] source of conflict, but they will usually insist that at least one of their sons marry his bint 'amm to insure the corporate link with the brother. In support of their complaints, they say that bint 'amm marriage is not morally sanctioned: "We do not like it and it is not right. But if we try to stop our sons from taking their cousins they will put a gun on their shoulder and go after her." On the other hand, this is contrasted with the complaints of the elders that their sons no longer respect their marriage habits, that they are marrying anyone these days: "Our sons resent the bint 'amm marriage because it is an agreement between fathers."
582 While I was in the field, three marriages took place; one was with the bint 'amm, and the other two were outside the secondary group but within the primary group, i.e., inter-lineage.

562 593 554 182 578 in Bedouin society, that is, the role of wife-daughter. The principles of patrilineality and cognation do not work against each other when the girl marries outside her corporate group, nor does her new dual role present a case of role conflict.

562 593 554 182 578 *613 [431] [628] [574] On the contrary, the wife-daughter role functions to bind together two groups which are structurally differentiated by the rule of patrilineality. During time of peace, the wife-daughter acts as a bond-maker by carrying gifts back and forth between the two groups, often bringing some of her younger patrilineal relatives back to her husband's house or tent for short visits. During a time of conflict or war, the

562 593 554 [726] [584] Bedouins point out, she is the only person who can cross the battle lines unharmed. She is a match-maker as well as a peace-maker. Often she influences the selection of mates by individuals in both her husband's group and her father's

562 593 554 582 group. The Bedouins say that "after the bint 'amm, a man should marry his bint khal ("mother's brother's daughter") because she is like his bint 'amm." Usually, over a period of a few generations, a given direction in marriage is sustained (see Figure 10), and it is one function of this wife-daughter role to accomplish this important political action.

562 593 554 *613 182 The role of wife-daughter, then, may be seen as one important aspect of what Fortes (1953:33) calls, "complementary filiation," the essential mechanism which provides the link between the corporate groups of al-Qasr society and the kin groups of the parent who does not determine descent.

kin groups of the parent who does not determine descent. A corollary aspect of the filiation principle in al-Qasr is the practice of collaterally extending the term, khal, to include many others besides the real mother's brother. This usage of classificatory terminology, like that in the case of bint 'amm, leads to confusion for the fieldworker. When an individual marries into an outside group, or even within the secondary group, the wife's brother becomes khal not only to the offspring of the marriage, but to all the children (awlad) at the same generation level as the offspring. All boys of the age of sister's son will refer to his mother's brother as khali ("my mother's brother"). Besides extending the web of kinship, this practice also has the function of uniting age-mates of the local descent group.

Throughout this discussion of mother's brother, I have been stressing the fact that the sentiment which a Bedouin develops toward this person is to be construed as a political value, i.e., a behavioral disposition relevant to the political process. It is patent then that the sister's son-mother's brother relationship should be more crucial in exogamous marriages, for in these cases cognation becomes the principal mechanism for establishing authority relations and effecting political alliance. In endogamous marriages, cognation complements the other structural principles which define the corporate group, and makes it the corporate group par excellence.

000 par excellence.

604 829 867 The inculcation of political values is part of the socialization process. A Bedouin boy is taught that his khal is a very special person, and one whom he should admire. It is commonplace in al-Qasr to hear small boys matching the exploits and skills of their maternal uncles, bragging and exaggerating about their khal: this one is a great horseman, and that one is a great marksman with the rifle. On the other hand, if the mother's brother is from within the local group, rights and obligations toward him will be structured in terms of other kinship roles which take precedence according to the rule of descent. For instance, in the ideal-typical case of 604 602 • 582 bint 'amm marriage the mother's brother of sister's son would also be the father's father's brother's son in relation to ego. This would mean, in another way, that ego's mother's [605] brother is also ego's father's parallel cousin. Male parallel cousins "are like brothers," and so ego would be expected to behave toward this person not as a "mother's brother" but as a "father." Whereas the boy enjoys a certain freedom of expression and comradeship with his exogamous mother's brother, he would have to pay "father-like" respect and obedience to his endogamous mother's brother.

604 582 The crucial importance of the khal, and the political significance of the bonds which this role represents, is made clear in the following statement of an informant who contrasted

604 582 the exogamous and endogamous mother's brother.

> If the khal is from outside the tribe, we can do no wrong to him if he does no wrong to us. If the khal is a member of the tribe, he is respected; but not like the khal from outside the tribe. The feeling between a man and his khal is much stronger if the khal is from outside the tribe. Within my own 'aiela (secondary group), I respect the maternal uncles of Bait so-and-so as much as I respect the maternal uncles of my own bait (tertiary group).

[829] Ideas and sentiment about the mother's brother as they are related to complementary filiation should be interpreted as having a definite influence on marriage practice and politics in al-Qasr.

582 +613 A sample from the marriages of 'Ailit Ma'fas (see Figure 10 below) shows that endogamous marriages are no more frequent than those which function to bring a new member into the corporate group--although the man's spouse never really becomes a member of the lineage. [587] Only five of the seventeen marriages were within the 'aiela, and one of these was a case of sororate which acted to maintain an already established tie. Six of the marriages were with groups not belonging to the Awlad 'Ali tribe. In each of these cases, with the exception of one, the marriage represents the establishment of ties between groups who live in areas contiguous with one another. Four of the marriages shown in Figure 10 were within the primary segment, i.e., with other lineages of al-Qasr; three out of these four were contracted with

[TEXT CONTINUED ON PAGE 133]

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1. Lazumi of 'Aishaibat
2. Suwaitat of Jumi'at
'Umar Hassan Ma'fas =3. Masamir in Libya
4. Kamailat of 'Ali Ahmar
1. Bait Kailani of Ma'fas
Abd al-Malik =2. Kamailat of 'Ali Ahmar
3. Sister of #1
Yunis=1. FaBrSoDa
2. Jumi'at
Jabril=1. FaBrDa
Ya'qub=1. Lazumi of 'Aishaibat
2. Suwaitat of Jumi'at
Abd al-Latif=1. Harabi
2. Bait Braik of Ma'fas
3. Lazumi
4. Suwaitat of Jumi'at
5. Dawlat of 'Aishaibat

FIGURE 10

Endogamic and Exogamic Marriages in Bait 'Umar of 'Ailit Ma'fas

*613 •582 [423] 'Ailit Lazumi, the other lineage, along with 'Ailit Ma'fas, considered to be the most powerful in al-Qasr. In the fourth case, Abd al-Latif's marriage into 'Ailit Dawlat, this individual owns an olive orchard in Dawlat territory, adjacent to that of Ma'fas, which he purchased from a member of his wife's lineage before their marriage. In every case, with one exception, marriage ties are intimately related to property relations, cognation with local contiguity. The two groups become politically entwined, and property relations become a basis for authority relations.

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*613 All things considered, complementary filiation is as important in Bedouin society as it is in other societies: "The bilateral family is the focal element in the web of kinship" (Fortes 1953:33). As one Bedouin wedding song puts it: "The bride is the flower of the stem," the stem here symbolizing her tertiary group.

[533]

583 554 556 The amount of brideprice which a man is expected to pay will depend upon his status as an "outsider" or an "insider," and his position on the prestige scale which is figured largely in terms of wealth. A man adds to his prestige and reputation when he pays beyond the "going price" to obtain a bride for his son. On the other hand, if a man is an "outsider," he is expected to pay well beyond the normal brideprice for the privilege of marrying into the family, and he receives no additional prestige unless he goes even higher than what is

586 851 * 613 Naturally, according to the rule of patriliny, all children from a marriage belong to the husband and become members of his lineage. Should divorce occur while a woman is nursing, she will take the child with her and it will be returned after weaning. Sometimes the husband will permit the wife to keep one child--always a girl--in order "to keep her company."

587 The practice of the sororate has been noted. The Bedouins also believe that "a man should marry his brother's widow so that she will have someone to help her with the children." But I have no data on the frequencies of these practices. When I gathered my data on marriage, my informants 12 58 would give me only the name of the tribe or lineage into which a man married, and never did I get the name of a man's wife. [829] (One lineage in al-Qasr, entirely refused to give me data on genealogy or marriage because, as one leader said, "it is not decent to speak of these things with people.") Sororal 595 polygny is forbidden (Quran IV:23), and the Bedouins say that a man cannot marry more than one bint 'amm. Marriage 182 practices, such as sororate and levirate, I interpret as [587] patterns which maintain structural continuity and political • [582] advantage. The custom of permitting a man to marry only one of his father's brother's daughters may be seen as a precaution against intensifying authority relations and the degree of segmentation.

said: "I did not take anything." The 'awaaqil of both parties met and told the accused: "If you have anything give it to us; if you do not have anything then swear the oath to this fact." Members of 'Ailit Ma'fas said that the boy was innocent and told the 'awaaqil that the boy should have his rights according to the lawaiyid (i.e. he should be allowed to swear the oath to establish his innocence). The boy accused of the theft, his father, and two other members of 'Ailit Ma'fas selected by the accusers swore the oath and the problem was over. Two months later, the accuser from the Kamailat lost his eye in an accident, because swearing the oath has consequences for both parties. A bad oath will work against the one who makes it; there will be a curse upon him, his children, and his money. And the bad effects of an oath will also work against the one who falsely accuses another making him swear the oath.

The final two cases deal with marriage rights. The first illustrates a number of things which I have touched on in the previous discussion of marriage: that a man may choose to ignore the jural structures of the lineage group where the desires of his offspring are concerned; that the female is not the totally subjugated person which one might expect to find in the strongly patrilineal Bedouin society; and that the role of "holy man" functions in the marital area of authority relations.

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792
562 The second, rather complex, case occurred while I was in the field. Once again, the role of the "holy man" is shown to operate in cases dealing with women. Shown here also is an interesting example of the cultural definition of abnormality.

*613 No Date. Case: Quarrel between 'Ailit al-Abaidi ('Ali Abyad)
598 and 'Ailit al-Afrad ('Ali Abyad) over marriage rights. A man
582 from al-Abaidi agreed that his daughter could marry a man but
792 the rest of the 'aiela did not approve of this marriage. Since the man could not go to his 'aqila, who disapproved of the marriage, he took his problem to a "holy man." The "holy man" decided that the girl should marry the man she wanted to marry, but he was afraid that this would cause trouble in the
[586] 'aiela. The "holy man" decided to marry the man and woman, and then to divorce them for a period of one year so that the conflict would abate. The girl's father knew of this marriage but the other members of the 'aiela did not. After a period of one year, the groom went to the "holy man" and said: 'Decide anything that I can do, but I must have the girl." The "holy
[681] man" decided to make him pay a kubaara (expiation) fee of
[684] 100 L.E. to the girl's 'aiela, and he married them again.

*613 Date: 1965. Case: Quarrel within a tertiary segment of the
619 Qinaishat tribe concerning marriage rights. A girl from the
578 Qinaishat tribe had refused to marry her paternal cousin, but
582 he was insistent upon his right to have her.

*613 he was insistent upon his right to have her. She went to
619 see the "holy man," al-Sanusi, who lives near al-Qasr. (Al-
578 Sanusi is a descendent of "the Great Sanusi," the founder of
•582 al-Sanusiyya, who now lives in Egypt after having been exiled
793 from Libya.) Al-Sanusi decided to keep the girl at his farm
*613 until he could decide a course of action. One night, the
619 girl's cousin secretly came to the Sanusi farm and found her
578 room. The girl was sleeping. The cousin struck a match, the
582 girl awoke and was frightened. She jumped from her bed and
793 began to run, in so doing she fell down a flight of stairs
683 and suffered a rupture. This was a serious offense which the
cousin had committed, and al-Sanusi decided that he should call
all of the 'awaaqil of the area to inform them of this. In the
meantime, he sent the girl back to her home and the cousin
continued to bother her concerning his rights over her.
[584] The cousin went so far as to "offer the blood-sacrifice for
her," a stage in the marriage process which signifies that the
union has been consented to by both families. The girl's
father was dead, and her brothers and uncles were unable to
keep the cousin away from the girl. (It may be assumed that
they were conscious of his rights to bint 'amm.) They had
[692] even beaten him once. All of the 'awaaqil of 'Ali Ahmar and
'Ali Abyad, and the Marabtiin in the al-Qasr area came to meet
with al-Sanusi at his farm. He (al-Sanusi) said that they all

*613 must come because he, himself, was a Libyan and a member of
619 no tribe in Egypt. Al-Sanusi's petition was two-fold: he
578 said the cousin should be punished for violating his right of
•582 privacy and property, and the question concerning the cousin's
793 right to the girl should be settled. The 'awaaqil decided
683 that al-Sanusi should be awarded a kubaara of 1000 L.E. from
692 the tribes of the area, and that the girl should be permitted to marry no man of the Qinaishat tribe. Al-Sanusi refused to accept the kubaara, and this was the correct thing to do since the kubaara, especially a large one, is only offered ritualistically. The 'awaaqil took note of the cousin's rights to his bint 'amm: they said that since the girl refused to marry him it would not be right if she married anyone else from the tribe.
*613 Furthermore, the 'awaaqil, on the basis of the cousin's behavior
619 in this matter, decided that the cousin was insane and should
734 be committed to an asylum. They informed the police in Marsa
[648] Matruh of this diagnosis and decision, and the police came and transported the boy to the mental hospital in Cairo where he is today. The uncles of the boy signed the papers which committed him.

634 his brother sits in his place.
554

The present shaikh is a member of 'Ailit Ma'fas, and
634 this is to offset the fact that the office of 'umda is in
*613 'Ailit Lazumi. It reflects the need to distribute official
554 power and to symbolize the real power structure. Historically, the Lazumi were more powerful than the Ma'fas. These two lineages are the largest, wealthiest, and most influential in al-Qasr and among the 'Aishaibat. When the present
[666] shaikh's father decided to retire due to old age, he requested
[571] that his son be allowed to take up his role. The 'awaaqil of the 'Aishaibat in al-Qasr approved this "nomination" and
[556] the son was "elected." It is a fact that the shaikh's father is the richest man among the members of the 'Ailit Ma'fas and that the 'umda's father was the richest man of 'Ailit Lazumi.

571 Power groups tend to interact so as to enhance not
*613 the official authority structure but the political status quo
•582 (Peters 1967:279). This explains a practice of the "status group" which Max Weber referred to as "connubism," the tendency of the members of this group to exchange women among themselves.
*613 In Figure 10,[1] the marriages of 'Ait Abd al-Malik of Bait 'Umar
582 of 'Ailit Ma'fas show that out of seventeen marriages only four of these were within the 'Aishaibat, and that three out of four of these marriages were with 'Ailit Lazumi. Even more impressive is the information obtained from considering

1. [See p. 132--Analyst]

*613 all of the marriages in the history of 'Ailit Ma'fas (see
•582 Table 1).[1A] From a total of 197 marriages, 33 were within the 'Aishaibat tribe. Of these 33 marriages with the other lineages of al-Qasr (see Figure 3 for the lineages of al-Qasr), 2 were with 'Ailit Abu Qarasa, and 2 with 'Ailit Zallat, 4 each were with 'Ailit Zagharat, 'Ailit Dawlat, and 'Ailit Shraif, but 17, or just over 50 per cent, were with 'Ailit Lazumi.

634 For the time being, the offices of 'umda and shaikh
554 seem to be modern symbols of the traditional power structure rather than loci of real power, though this does not preclude their becoming so in the future. But for the present, these roles are considered "not of the people, not of the desert,
634 they belong to the government." Here is the way one 'aqila
554 explained it:
*613

> The 'umda is higher in the government but the 'aqila is the responsible one in the 'aiela. The shaikh has nothing to do with 'awaqil, he only makes contact between them and the government . . . The 'umda gets the request from the government and asks the 'awaqil to handle the situation, but he does not tell them how
> 634 to do it . . . The 'umda and shaikh go to meetings with
> 635 the Governor, then they tell the 'awaqil about the matters discussed. There is no direct contact between
> *613 the Governor and the 'awaqil . . . The 'umda comes to the 'awaqil concerning general problems . . .
> 554 If the Arabs need something from the government, they go to the 'umda. They tell him to go and tell the Governor what they want . . . The 'umda represents them and he does good in this. God only knows if he is doing a good job. If he is not it will show in the next election.

634 From the standpoint of the political system of al-
554 Qasr, we might conclude that the 'umda and shaikh are roles

[1A] [This should read Table 5. See p.115--Analyst]

156 to serve other than what they eat." Hajj 'Ali is not only
159 conscious of social stratification in his society, but he also
554 has a great deal of empathy with the less endowed, a pre-
571 requisite of a traditional Bedouin leader and an advantageous
574 one for a modern leader.
796
123

He is aware of most traditional institutions and how
156 they relate to conditions of modernity. Hajj 'Ali, whose own
159 marriages speak for his political acumen, sees only disadvantages
554 in the cousin-right marriage custom of the Bedouins. His
829
• 582 interest in getting on with the business of change, so to
speak, has led him to question a basic right contained in the
Bedouin principle of lineage structure and corporate membership.

> A thing which I do not like about our customs is the idea that a man has a right to his uncle's daughter. The man binds his cousin and in the end he might not marry her and will be the cause of her never marrying. He gives himself the authority to decide whom she may or may not marry. If he knows she desires to marry a certain man, he says: "She can marry anyone but not that one."

[562] Here he challenges the traditional right of the individual
male in Bedouin society, favoring the rights of the female.
[177] The emancipation of the female, especially in rights and
[178] duties concerned with the marriage contract, is an element
[562] of the modernization process in Egyptian society and the
Middle East in general.

* 613 The bait, as a political group, is in part structurally
602 defined by the corporate principle which states that blood-kin
571
682

682 if the host group is genealogically close enough to the murderer's group
798 as to be themselves part of the vengeance group. As soon as the per-
613 mission is granted the head of the host group starts negotiations on behalf of the murderer. Since the basic reason for the nazala is to avoid the direct confrontation between the two opposing groups, the first task of the negotiations is to define which places and markets each group can go to during the year of the nazala. Once this has been agreed upon, the difficult task of settling the dispute begins. The success or failure of the negotiations depends on the skill of the negotiator and the weight his tribal segment has in the area. This makes it of extreme importance for the murderer to select the tribal segment which can affect such a settlement. In cases where the host group is not particularly powerful, the victim's group pretends to agree to a settlement in order to have the murderer and his group leave the locality of the host group and then takes revenge by killing the murderer. This cannot happen when the host group is powerful, since such an action would automatically make the host group enemies of the victim's group.

619 With very few exceptions which will be dealt with later, the right
184 to offer refuge is limited to the Sa'adi tribes. No Murabiteen tribe can
798 grant refuge to a murderer, although they themselve can seek refuge at a
682 Sa'adi tribal segment if one of them is involved in murder.

619 Another less conspicuous manifestation of the inferior position of
184 the Murabiteen relative to the Sa'adi is the fact that the bloodmoney
[682] for the Murabit is two-thirds that for the Sa'adi man. Also, until very
[582] recently, marriage of a Sa'adi to a member of the Murabiteen tribes was considered by the Sa'adi as a very poor choice and was discouraged.

619 184 178 582 In recent years this has changed, however. The increased importance of wealth in the recently introduced money economy relaxed the endogamous tendency that was characteristic of the Sa'adi tribes.

619 184 In discussing the position of the Murabiteen tribes it is worth noting that not all the Murabiteen tribes in the area occupy the same position. Some enjoy relatively higher positions than the others. Actually, there are two kinds of Murabiteen in the area: Mustaqillen (independent Murabiteen); and the dependent Murabiteen. The latter are further subdivided into Murabiteen bil-baraka (with the blessing); and Murabiteen bil-sadaqa (with the tribute). The only independent Murabiteen in the area is the Gemei'at tribe. These are the original settlers of the area. Because of their help to Awlad Ali against the Hanadi, [173] the latter were defeated and Awlad Ali were able to occupy the Western Desert. For their part the Gemei'at tribe was granted its independence by Awlad Ali and were given one-third of the total area as their homeland (watan).

619 184 778 682 In theory, the Gemei'at tribe occupies the same position and has the same rights as the Sa'adi tribes, including the right to offer their protection which is denied to all other client groups. In practice, however, this seems to be of no practical value. None of my informants could remember a single case in which a murderer has taken refuge at a segment

619 778 184 682 629 628 of the Gemei'at tribe. The importance of the nazala is not merely to be safe from the pursuit of the victim's group but rather to provide the mediators who undertake the crucial task of negotiation on behalf of the murderer and his gorup. It is the ability to settle the dispute on a permanent basis that offers the actual long-lasting protection, even after the time of the nazala expires. To be successful in his pursuit,

Still, according to the unofficial estimates, only about ten per cent of all marriages are registered, and these are mainly mixed marriages involving a tribal person and a non-tribal one or a tribal member who is not living in the area anymore. The reason is that such a spouse, especially when he is the husband, is not under the control of the tribal customs and therefore cannot be forced to fulfill his obligations if he fails to do so. Most of the tribal population still feel that marriage is a personal and family affair that should be kept away from the State legal system.

Marriage among Awlad Ali is a relatively informal procedure. When a man decides to marry a certain girl, he informs his mother who, in turn, informs his father. The father may have objections to his son's choice of the bride. Such objections may be based on already strained relations between the two families or the questionable reputation of the girl or any member of her family. In such cases, the father tries to dissuade his son from going ahead with the marriage. The father is usually successful in controlling his son's choice when the latter is dependent on his father for the payment of the bridewealth called "mahr" and for the support of his new household. This is usually the case in the man's first marriage. In subsequent marriages and in the cases where the son has independent means of support for himself and his bride, the father's control of the son's choice is minimal, and asking the father's approval is a matter of formality. In second and subsequent marriages, the approval of the older wives is essential. The older wives have no right to object to the husband taking an additional wife, but they have the right to object to the choice on the basis that the new bride is hard to get along with or that there is animosity between her family and the families of the other wives which makes

The bride's father did not have to pay kabara, although he held a big feast in which he slaughtered three sheep and invited the groom, his father and a number of his friends and friends of the girl's father in honor of the groom as a compromise.

Before the fatha is read, the two families usually agree on the amount of bridewealth, or "mahr", to be paid by the groom or his father. The amount of bridewealth depends upon a number of criteria, important among which is the relative position of the bride's and groom's families and the degree of relationship that exists between them. The lowest mahr is usually paid in the case of cousin marriages. The amount ranges from 10 to 50 pounds. Sometimes when the groom cannot afford any mahr, he pays only the religiously required sum of 25 Egyptian piasters. This is never the case if the groom and bride are more distantly related. When the groom is an outsider or a member of another tribe, the mahr is usually much higher. Several cases of mahr of more than 2,000 pounds are reported in the area. There was a case in which the mahr reached 10,000 Egyptian pounds ($22,000). The amount of mahr also depends on the beauty of the bride. In the case of the highest known mahr mentioned above, the woman was known to be of great beauty. There is no distinction made between previously married women and ones married for the first time. In the case above, the woman was married three times before, and the mahr was apparently higher than that paid for her in her first marriage. Increasing the mahr according to the kinshp distance between the bride and groom reflects the preference of endogamous marriages. The preferred marriage match in the area is that of the patrilateral parallel cousin marriage. The father's brother's son, "ibn 'amm," has an undisputed claim over his cousin, "bint 'amm." Even when they are of incompatible age, or even if the man is married or for

582 some reason or other cannot marry his cousin, he still has that legal claim on his cousin. She cannot marry another man without the consent 582 of her cousin. He has the right to forcibly take her away and even 582 kill her or her husband in protection of his right. Although in the few cases where this had happened in the past, the groom had to pay full blood money. Such killing, however, was considered as justified and never resulted in retaliation or feuds among the tribal segments involved.

582 However, it is difficult to call cousin marriage among the group 124 "preferential" marriage. In a limited quantitative study I asked 35 tribal members who have unmarried daughters over the age of 12 the following question: "If you had your choice, to whom would you give your daughter in marriage: your brother's son or another man who is wealthier or more respected?" Twenty-six said they would rather have their daughters married to someone other than their nephews. The reasons given were that their nephews did not make enough money to either pay her a good mahr or to support her without outside help. The nine who preferred to marry their daughters to their nephews emphasized the fact that the girl's cousin is likely to look after her interests and take care of her more than the outsider "who may not fear God in his treatment of my daughter," as one of the respondents to the questionnaire expressed it. They also said that their nephew is more under their control than the outsider. They further maintained that a person is likely to know his nephew more than he knows an outsider or a more distant relative. One of the informants put it, "Even if my nephew is a cheat, at least I know that this is all that is wrong with him." All thirty-five informants felt that they were obliged to give their daughters in marriage

582 124 to their nephews if the latter demanded "because it is the right of the girl's cousin." And all but two said they would ask the permission of the girl's cousin before marrying her to an outsider, even if they knew that the nephew had no intention of marrying her himself, "to prevent the development of difficulties in the future."

On the other hand, when the same group was asked, "If you had your choice, would you rather marry your cousin or another woman who was wealthier or more beautiful," they answered as follows:

Marry their cousin	11
Marry someone else	24
Total	35

Two reasons were given by the eleven who chose to marry their cousins. The first is that they knew more about the temperament and the moral character of their cousin than about the other woman no matter how beautiful or wealthy she might be. Four of the eleven respondents said they would like to marry their cousin because they could not afford to pay the high bridewealth for a distant relative or an outsider. Although the sample I selected was by no means representative of the total tribal population in the area, yet, it points at least to the fact that parallel cousin marriage is considered by the father of the girl more as a duty or obligation than a choice, while from the standpoint of the suitor, it is viewed as a right which he can invoke at will.

582 557 It seems that many invoke such a right even when they have no serious intention of marrying their bint'amm. The purpose apparent in the numerous cases where this happened was to obtain money from the prospective groom who has to get the approval of the cousin to prevent trouble. In some cases the man invokes his right to force his uncle or the groom to concede to some demands, such as the sale of the right to use a piece

582 557 of parley land or a well or to make him a partner in a business or smuggling activities or even as revenge on his uncle by keeping his daughters unmarried. In 1961 the heads of 25 prominant baits of various tribes 582 557 178 613 in the area of Matruh met and decided that the right of ibn 'amm had become a major problem, and that invoking that right when the man had no intention of marrying the girl had resulted in a number of disputes that became serious over a period of time. They felt that the time was suitable to revise that right and make it subject to the concept of fair behavior applicable to other rights. They wrote a new rule which specifies that the man has the right to prevent his cousin from marrying an 582 557 178 613 675 outsider or a more distant relative only if he himself intends to marry her either in the present or in the reasonable future. If the circumstances show that he cannot do so, then he forfeits the right.

[558] [681] To prevent his cousin from marrying another man without a proven intention on the part of the man to marry her himself in the foreseeable future, is considered as an unreasonable behavior for which ibn 'amm could be liable to pay kabara to his uncle as well as to the prospective groom. It also denies him the right of taking her away from [683] her marital residence by force. If he does this, he would be liable to the compensation for assault. The agreement was signed by the awaqil and is considered binding as far as the baits they represented are concerned. Other tribal segments in the area refuse to abide by the agreement and consider it as a pretentious departure from the ways of Awlad Ali which should not be encouraged. Even within the tribal segments involved in the agreement, there have been reports of individuals who refused to [629] abide by the agreement. In certain of these latter cases, the ibn 'amm selected as his mardi a member of a tribal segment not involved in the agreement and therefore not morally bound to abide by its contents.

agreement and therefore not morally bound to abide by its contents.

582 The lack of serious intentions to marry one's cousin is reflected in the actual frequency of patrilateral parallel cousin marriage in the area. The following table is taken from the genealogies of five camps in the area of Burg el Arab. The camps belong to different tribal groupings:

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Agnatic cousins	5
Other cousins	12
Within the bait (other than above)	9
Within the Eila (other than above)	13
Within the tribe (other than above	11
With members of the client tribe	15
With outsiders	9
Total	74

The above table shows that the frequency of patrilateral parallel cousin marriage is less than eight per cent of the total marriages included in the genealogies of the camps studied. It also shows that the largest frequency of marriage is with a member of a client tribe of Murabiteen.

582
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In the majority of the fifteen cases (eleven cases), it is the woman who is a member of the Murabiteen tribe while the man is a member of the Sa'adi tribe. The Murabiteen tribes from which the wives came are not always the clients of the particular tribal segment to which the husband belonged. One explanation of the popularity of marriage to the Murabiteen is that the bridewealth among them is generally less than it is for the Sa'adi girls. It therefore gives the man the advantage of lower bride-wealth without the lack of choice involved in the cousin marriage. It is important to bear in mind, however, that the sample given above is by no means representative of the entire tribal population. Furthermore, the material presented above was based on the actual marriages at the

[583]

582

582 time of the study. I have no information about the marital history of
[114] the men included in the genealogies. This is particularly important if
[582] we realize that the frequency of divorce in the area is quite high and that there is a certain prohibition against ever marrying within a certain degree of relationship of his first wife.

582 According to the Koraan, a man is forbidden to marry certain
779 classes of women. Some of these women are permanently prohibited and others are only temporarily so. Marriage is forbidden with what are called the "maharem" (sing. mahram or non-marriageables). They are one's female ascendants and descendants; the former wives of one's ascendants or desendants; one's sister and the female descendants of one's sister and brother; one's paternal and maternal aunts and the sisters and aunts of the ascendants; one's mother-in-law and all female ascendants of one's wife. Marriage with the first cousin and the half-brother's half-sister (from another marriage) is therefore permitted. The second category of
[853] forbidden women are those related to the man by nursing. The wet nurse takes the place of the mother, and her relatives are treated as if she was the actual mother of the person in question.

In addition to the above, there is the prohibition of the simultaneous marriage of two women who are related to each other to the extent that had one of them been male and the other female, they would have come to the forbidden degree in marriage. This latter prohibition is not a permanent one and is restricted to the marriage of the two women at the same time. As soon as the marriage with one of them is dissolved, there is no prohibition on marrying the other one. Yet, although aware of the lecense given by the Islamic law to such marriage,

582 and although they are not considered wrong or sinful, there is a gen-
779 eral feeling of distaste among the tribal population to such marriages. They usually attribute this distaste to the fact that if the marriage with the first sister did not work out, there is no reason to expect the marriage with the second to be successful.* Although this might account, in part, for the low rate of cousin marriage in the group when present wives of the individuals are taken into consideration, yet, the effect of that practice should not be exaggerated. For although that prohibition might curb the marriage with the cousin who is the sister of a previous wife, it does not restrict the marriage with another cousin who is a cousin, rather than a sister of the first wife.

584 During the period that follows and until the marriage is final,
431 the groom is supposed to bring gifts to the bride. These gifts are usually a wide silver bracelet that is used as an engagement ring. Also gifts of clothes and jewelry are quite customary. Such gifts become the private property of the bride and are to be returned only if the engagement is broken for fault on the part of the bride or any member of her family. In such cases, her father has to return all the gifts his daughter has accepted as well as the expenses that the groom's visitations have cost him.

585 The marriage is affected and finalized by the payment of the bride-
583 wealth. In Islamic law the bridewealth is supposed to be paid to the
779 bride herself as a gift and not to her father, which had been a signifi-
431 cant departure from the pre-Islamic practice where two types of bride-wealth were paid: the sadaqa paid to the father of the bride or her

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587 * This does not apply to cases where the first wife dies. In such cases, it is not objectionable to marry her sister, although the incidences of sororate are rare among the population.

3:Evans-Pritchard E-4, 5 (1942-1944) 1949 MT9 Libyan Bedouin MT9
(1837-1942) Sanusi

and of reading and writing, and of their strict performance of religious duties. This reputation was doubtless enhanced by their foreign origin, for the Bedouin of Cyrenaica were accustomed to look to the west for piety.

At one time many, perhaps all, the Shaikhs of lodges were fairly well educated in such subjects as theology, canon law, and commentaries on sacred texts. To-day most of these alumni of Jaghbub University are dead and their successors, brought up in the bitter years since 1911, are for the most part very ignorant, some being almost as illiterate as the Bedouin themselves. The Bedouin regard them with a curious mixture of respect and condescension. They look up to them as learned and pious men who possess *baraka*, they kiss their hands, they call them '*Sidi*', and they listen respectfully to their admonishments and arbitraments. At the same time they look down on them for not being tribesmen and Bedouin, children of the tents. The Bedouin harmonize these conflicting attitudes by saying that a *Marabat* is a different kind of person from a Bedouin and cannot be expected to behave in the same way or to have the same outlook. He has been brought up to read books, pray, wash, and to do other things the Bedouin finds unnecessary in his own life. He has not been reared in the roving life of the tents nor learned the shepherd's art. Since they regard the *Ikhwan* as a different kind of people, the Bedouin do not intermarry with them nor with the Sanusi family, who belong to the same category. The *Ikhwan* families marry among themselves. The Sanusi family marry the daughters of *Ikhwan*, but do not give their daughters to persons outside their own kin.

The importance of the *Ikhwan* families in the history of the development of the Sanusiya is evidently very great. From the foundation of al-Zawiya al-Baida in 1843 to the appearance of Sayyid Ahmad al-Sharif in Cyrenaica in 1912 the Heads of the Order were absent from the country, either in Arabia or in distant oases, and its direct influence on the tribes was exercised by the Shaikhs of its lodges in their midst. Their ritual position within the tribal system combined with their structural position outside it enabled them to settle disputes and to unite and lead the various sections which had sponsored their lodges when the Order required their support. It was they who roused the

4: Peters E-5 (1948-1950) 1970 MT9 Libyan Bedouin MT9
Cyrenaica

619 621 182 166 613 change their structural position only rarely. The latter change sometimes does, however, occur, and there is evidence to show that it does. For example, Agostini (1922–23, p. 323) in his tribal survey, records a section named Barsha as one of the groups stemming from Nasr.[12] In the genealogies I was given, the name did not appear, and even after some questioning, what information was known about it was concealed. Some time later the name [578] cropped up accidentally in conversation, and I was then told that at one time it had been one of the Nasr groups, but that after a quarrel during a year of water shortage, the Barsha folk went to live with people with whom they had maternal connexions, and in whose territory there was ample water that year, and never returned. The group, a tertiary one, was detached from the tertiary point of segmentation in the genealogies, and tied on to a tertiary group of another tribe in its new homeland.

178 173 619 621 613 To summarize briefly the argument thus far, the mechanical devices of telescoping, fusion of names, the ejection of those names which cease to be of any social consequence, and the elision of names at or around the fifth ascending generation, taken together point to the importance of the tertiary order of segmentation in discussing the problem of maintaining the form of the genealogy constant in face of its natural tendency to alter; further, evidence of changes (adoption into a lineage, detachment from it, the inclusion and exclusion of clients) was presented, and this again led to the conclusion that the tertiary point of segmentation is critical in this respect. This being so, the man- [128] ner in which change actually occurs, still remains to be shown, and this is best done, perhaps, by discussing the mode of proliferation of tertiary segments. In order to do this adequately, it is necessary to say something briefly about certain features of Bedouin marriage.

582 605 Among the Bedouin there exists a preferential form of marriage between a man and his father's brother's daughter. Parallel cousin marriage of this sort carries with it the exclusive right of a man to this cousin. Without his consent no one else can marry her, and to attempt to do so would be to risk the marriage arrangements being nullified after negotiations had almost been

[114] [12] Barsha's position is incorrectly given as a sub-group of Haiba; it should be shown as structurally equivalent to Haiba. See also note 11.

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concluded. I have been present on occasions when, after both parties have agreed to a marriage and the groom has collected most of the things necessary to present to the bride at the wedding celebrations, the girl's father's brother's son appears and demands the discontinuance of the arrangements; on one occasion, he did not appear until the actual day of the wedding, but was bought off with a cap, a cloak, and the promise of two sheep. The highest incidence for any form of marriage, moreover, is with the patrilineal parallel cousin, although not necessarily with the first cousin.

Parallel cousin marriage of this sort is not, however, the only form practised among the Bedouin. Much of the writing on Bedouin marriage leaves the impression that a solution of the problem of parallel cousin marriage (Murphy & Kasdal 1959) solves all the problems involved in their system of marriage. In addition to this form, there is a number of others; indeed there is another form of preferential marriage among them, which, although it does not have the compulsive character of parallel cousin marriage, is of major importance. I refer to cross-cousin marriage with the mother's brother's daughter. Such a cousin may be, of course, as a result of patrilineal parallel cousin marriage, a patrilineal parallel cousin as well. Such a cousin may be, on the other hand, a woman of another tribal section or of a different tribe altogether. A characteristic form of this marriage is that once it has been initiated, it is perpetuated in successive generations. Members of one line in a tertiary segment will, therefore, be building up kinship ties through marriage in one particular direction. At the same time, another line, by practising the same form of marriage will be weaving ties in a quite different direction. One direction these marriages could take might be to a tertiary segment of a collateral secondary segment; another might be to a primary segment of the same tribe, and yet another to people living in a date oasis. Only occasionally do marriages occur between collateral tertiary segments, and then there is usually some specific reason. In other words, when men marry outside the limits of their own tertiary segment, they leap-frog adjacent segments and marry into structurally more remote groups.

The result of these two marriage patterns is that the people of

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any summer camp will have descent lines cross linked by the bonds of marriage with parallel cousins, and at the same time cleaved by the maternal links established by repetitive cross-cousin marriage to different groups outside the segment. Thus, in one of its aspects, marriage makes of an agnatic group a group of cognates as well. 'Marry your paternal cousins and both your paternal and maternal relatives will be one,' to quote Bedouin sentiment on the matter. Within this agnatic group, nevertheless, two other clusters of kin exist—those with maternal connexions outside. In all, three areas of kinship can be defined,[18] although all the members of the segment will have the lineage bond of agnation in common. In normal circumstances, when split does not threaten the group, the bond of agnation, strengthened by parallel cousin marriage, takes precedence, although behaviour is significantly affected by maternal links at any time. There is, in the first instance, great jealousy between co-wives, which is passed on to their children. Each wife has her separate tent, and each is entitled to a strictly equal share of the husband's time they have in common. This applies similarly to favours he may grant his wives, and the distribution of his wealth among them. If, for example, the husband is the owner of a horse, he is required to tether it outside the tents of his wives in strict rotation; if he retires for the night with one wife, the following night he must favour the other; if he buys dress material for the one he must buy a length of identical material for the other; if he bestows favours on the children of one the children of the other must be given equal consideration. Many such details are meticulously observed; but while many are observed most of the time, it is difficult to observe them all, the whole time. Any breach of the rules is quickly taken up by the wives, and quarrels ensue, leading not only to bitterness among the co-wives, but between the offended wife and her husband, between the children of both wives, and between the children and their father. Often, when a man has co-wives, there is a marked discrepancy in age between them, for, when an elderly Bedouin marries a second

[18] The situation is not always as simple as this. Cross-cousin marriage may take more than two directions, and marriage within the segment might bring about great complexity, but the argument put forward above is not seriously affected by neglecting these details here.

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wife he usually chooses a young girl of about twenty years. Children of the elder wife might be adult, therefore, when the children of the junior wife are infants. Great emphasis is placed on seniority, particularly among males, but strong emphasis is also placed on the equality of siblings and their equal legal status. Between brothers of widely differing ages, there is, then, this field of potential conflict. From an early date competitive, if not hostile, relationships develop between the sons of co-wives. Competition between half-brothers results not only from their mothers being co-wives: one group might be the sons of a divorced wife. The latter situation is often much worse, for the sons born of the divorced wife are now being fostered by a woman who is not their mother. A similar condition of things is brought about when a widower with sons remarries. Yet again, when a wife grows old and her sons have reached maturity, her husband may not divorce her formally, but merely, 'throw her off his back'; she will then go to live with her grown sons, while her husband, in turn, takes a new wife, usually taking up residence in another camp for a time at least. It would be too much of a digression here to discuss the inheritance disputes, and the disputes over marriage and bride-wealth, which arise out of these various circumstances. Suffice it to note that such disputes are common and affect the alignment of people within a tertiary segment.

As half-brothers grow to maturity some of them will marry their maternal cross-cousins, and in succeeding generations some of their descendants will do likewise. In this way, a tertiary segment united by the bond of agnation, will also have within it smaller groups of kin having different sets of cognatic links. This group, as a residential unit, shows a very high concentration of agnates, and the Bedouin say with pride that members of the camps are always 'one' because of this agnatic bond, and indeed, the corporate identity of this group is strikingly displayed in many circumstances. It does not take precedence in all circumstances, for, built into agnation, with the heavy burden of duties which go with it, are serious stresses and strains which in some circumstances regularly come out into the open. In yet other circumstances cognatic kinship affiliations appear to be dominant, causing friction among agnates. A man, for example, may permit

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613 578 602 his maternal kinsmen to use the land and water facilities of his lineage; his agnates may give ready consent or bicker about it, but when it becomes necessary to clean a well, disputes are almost certain to break out in the camp between those who argue that their maternal relatives should not be expected to assist in its cleaning and those who insist they should as an acknowledgement of the use they have made of it. In these circumstances 613 602 maternal links divide agnates. Conversely, if it becomes necessary for some of the same men to use the water and ploughland of their maternal kin, their agnates are only too pleased that they are able to do so, because the pressure on their own resources is relieved. In these circumstances, the maternal link strengthens the agnatic group. When, to give another instance, 613 682 blood-money has to be gathered, it is the duty of all agnates to contribute equally, and no member of the group, rich or poor, can contract out of this obligation without sacrificing his membership of the group. Payments of blood-money are witness of the strength of the notion of 'oneness' among agnates, in one sense, but in so far as they are compulsory, they point also to the weakness in the relationship. Maternal kin are not directly concerned in this, but they can and do make contributions. In this context two aspects of agnation appear, and the value of the 602 maternal link is emphasized. Again, maternal kinsmen are not 428 directly concerned in inheritance disputes, but they are expected 578 to intercede for their sister's sons, who often use their mother's brother's tribal brand on their own animals. During disputes of this kind, blame is thrown on to the maternal kinsmen for their interference in matters which, properly speaking, are not their 613 business. In marriage, however, events take quite a different 582 turn. The responsibility for providing a man with a wife is first that of the father, and secondly of the members of the tertiary section; the father takes the initiative, and his agnates assist, not only in the negotiations, but also in defraying the heavy costs of the wedding festivities, the various gifts that precede it, and the 604 bride-wealth which follows. The mother's brother is also a key 613 person in all these arrangements. He enters into the negotiations, 585 assists with the entertainment on the wedding day, and makes a [583] substantial contribution to the bride-wealth. On the wedding day, there is no kinsman to compare with the mother's brother; a few

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621 hundred of their sheep are grazing in the neighbourhood. This is beside the point.
613 What is important is that the offender's group is showing a desire to remain on
628 friendly terms, and members of the victim's group are doing likewise by accepting
682 reduced amounts. Compared with what the payments should be, after four years they are trivial and soon cease altogether. Blood money, if it is to achieve the purpose of
621 restoring peaceful relationships, must work in this way among the Bedouin, for, as
613 they view the matter, a single payment of the full amount would only terminate
628 relationships. There would be no further obligations to hold them together. The
682 payment of a debt in full means only one thing—hostility. Where there is no debt,
571 there are no relationships. Debt must be allowed to run between groups, for it is this
182 which creates obligations and perpetuates social relationships.[1] As the debt of blood money mounts, the social relationships between the groups improve. The cessation of payments and the absence of further demands is final earnest that the relationships are again normal.

613 The second step in this exposition, therefore, is to attach to homicide between
628 tertiary sections the penalty of vengeance or the payment of blood money, both
62 achieving the same end of bringing about a restoration of peaceful relationships.
682 Between secondary sections, relationships are again different. Ecologically, the
619 areas are distinct. The topography may be dissimilar—sand dunes in one area and
613 low valleys in another; secondly, the soils may differ—sandy soil here and firm valley
[133] bottom soil there; thirdly, while the climatic régime of the two areas may be broadly
[132] similar, since there is marked variability in the aggregate annual rainfall which is coupled with a high variability from place to place, each secondary section has its own micro-climate, sufficiently well defined for one area to be well watered in any given year while a neighbouring area suffers partial drought. These differences affect
[221] productive activities. Seasonal movements are also affected: some secondary sections move annually over considerable distances and in fixed directions, while members of a collateral section may move only a few miles and these short moves may vary in direction from year to year. It is true that minor ecological differences exist between collateral tertiary sections, but these do not affect the economy and the way of life in the manner described for secondary sections. Partly because of their territorial extent, partly because of the larger aggregate population, the secondary sections are more self-contained, not only ecologically and economically but also in terms of social relationship. More of the requirements of everyday living can be met within the territory and span of a secondary section than within those of a tertiary section. Secondary sections develop a kind of specialization to the extent that in any year some of them will have more usable natural resources than others, but because these differences are ephemeral they do not lead to the development of permanent trade relations. Add to all this the fact that agnates are concentrated in camps on the territory which belongs to their lineage, and the discreteness of secondary sections is immediately apparent. Marriage rules make this discreteness potentially, at least, even
[582] more sharply defined, for unlike other 'lineage societies' where exogamy, coupled with other marriage regulations, compels the dispersion of kin links among lineage

[1] This point becomes clearer when considered in the general context of debt relationship among the Bedouin. Marriage payments, gift exchanges, hospitality, various forms of help, and so on are all aspects, with blood money, of an intricate and fascinating web of debt relationships.

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619 segments, the Bedouin are free to marry within as close a range as the first cousin on
613 either side. Preferential marriage with the father's brother's daughter exists, not
• 582 merely as a sentiment, but with the legal force of permitting a man this choice against all other men. Before a father arranges the marriage of his daughter he first must seek the permission of his brother's son. Moreover, if a first-parallel cousin is not available, a Bedouin is free to take as a wife any parallel cousin within the minimal lineage. Much weight has been given to the value of exogamy as a device for the definition of groups; parallel-cousin marriage is equally suitable for the purpose—indeed it is better for it has the effect of knitting the members of a local group together as cognates, thereby throwing the group into isolated relief.

613 Consequently, when a homicide occurs between two secondary sections, there is
628 no urgent necessity to make peace, the relationship between them being of a kind
682 that can be controlled and altered to suit the circumstances. It is between these groups that the argument—if the argument is taken up at all—centres on the circumstances of the killing, every effort being made to show that insult was deliberately added to homicide, that one homicide is to be distinguished from another because a man of great renown was singled out as the avenger's victim, or that in a vengeance killing there was a breach of taboo as well. A debt is always left over, and it is an impelling obligation for the Bedouin to redeem it. They frequently speak of vengeance in this context as 'redeeming the debt'. Again, any homicide between two secondary sections is regarded as one in a series, whether the details or even the name of the victim of the previous homicide is known or not. I recall discussing a double homicide with a close kinsman of the slayer, and the only way he could account for it was by telling me that his kinsman had to kill because his victims were of such and such a group. The feud knows no beginning, and it has no end. It is a form of behaviour associated with a specific structural order, and it is as persistent as the structural order itself; in this sense it is eternal. It was most difficult to get the Bedouin to give accounts of homicides other than those which had occurred over the past fifty years or so, but they invariably claimed that the origin was earlier than this, although they were wholly unaware of the identity of the earlier victims. In any event, their only historical frame of reference is the genealogy; and history, as a chronological sequence of events, has no meaning beyond the founding ancestor of a minimal segment. When they refer events to points on the genealogy superior to this, they are no longer thinking in terms of the temporal order of events, but in terms of what they know to be the contemporary relationships between groups, for the names on the genealogy are names of groups and do not bear a relation to a time scale in any sense. Put in another way, for them a homicide which involves two secondary sections must be a feud, because this is the nature of the relationships between the groups, and there must have been previous killings, otherwise the people involved would not belong to two separate secondary groups.

The relationships which are referred to as feud are of a kind which requires at least a show of hostility whenever the parties happen to meet. Even if they do not actually meet, but are in the vicinity, some sort of demonstration is likely. Thus, several shots were fired at a man riding some distance away from a camp, and although positive identification was difficult at this range, the men of the camp argued it must have been a member of a group with which they were at feud otherwise the passer-by

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To complete this general statement, two further circumstances are cited by the Bedouin. If a man kills a related person who is not an agnate (it is expressed as killing the mother's brother) the breach in relationships must be healed as quickly as possible. The convention for dealing with this is that the offender, bound hand and foot, mounted on a horse, is sent to the camp of ' the owner of the blood ', in the company of a holy man, there to make an offer of his life, saying: ' Here is my knife, my life is yours; here is my shroud, my life is yours.' No Bedouin would agree for a moment to undertake this journey if he thought the offer might be accepted. In Bedouin sentiments a life offered in this way cannot be taken. It is the convention which precedes a peace meeting and blood money. Any other way of dealing with the confusion, which spreads as a result of a homicide between cognates, is excluded.

Secondly, if a woman is killed, whatever the intersegmentary distance, the homicide is said to be accidental, because a man never ' intends ' to kill a woman. Blood-money arrangements are made as soon as possible, and the wealth—half that of a man—passes to the deceased's father, not to her husband, for a woman's ' bone ' always belongs to her father. Obviously women cannot be allowed to enter into feud; since it is demographically compelling (apart from other reasons) for some of them to marry outside their natal groups, then they might well find themselves residents in the enemy's camps, if they were to become involved in feuds.

This statement of the different means available for the regulation of homicide at the several orders of tribal segmentation is the view the Bedouin themselves hold of their relationships. An analysis of the facts presented thus far could bring out a number of interesting points with regard to the relativity of morals, the typification of acts by their social context, the significance of the orders of segmentation, and so on. Rather than proceed along these lines, however, it is more urgently necessary to reflect on the significance of the fact that the arrangement of the material in terms of what is usually called the lineage structure coincides with the Bedouin ordering of the same details. It is, of course, important to note that the account is not based on mere hearsay evidence. Each statement made can be documented from known homicides, and to this extent the model that has been used is consistent with reality. The model, nevertheless, can only be a representation of what a particular people, the Bedouin, conceive their social reality to be; it is a kind of ideology which enables them, without making absurd demands on their credulity, to understand their field of social relationships, and to give particular relationships their *raison d'être*. But, as will be shown, it would be a serious error to mistake such a folk model for sociological analysis. Such an error is difficult to avoid because the Bedouin, when defending their view, are able to cite enough bits and pieces of reality to make their argument convincing. The flaw in the reasoning is seen when it can be shown that its consequences are absurd. As an example of what is meant, the statement that feud is attached to groups at the secondary order of segmentation may be considered. If the statement were true, if each and every secondary section were at feud one with the other (and in a structural sense this ought to be so), then each tribe would be divided into small mutually hostile groups, which completely lacked any possibility of movement, even for pasturing purposes. Presented with this, the Bedouin would argue that this is not in fact so, because secondary and primary sections are interlinked in many ways. That is, they evoke what to them are contingencies to explain why they are at feud with one

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121 613 562 114 These three objections to the lineage theory as a useful model for examining the consequences of homicide are serious enough in themselves, but another objection renders it still less satisfactory. This fourth objection relates to the implication that lineage theory cannot take account of women. Indeed, in some of the accounts of the political organization of lineage societies, the impression is given that they are all-male societies: women belong only to the domestic and kinship realms. In terms of the theory, this must be so. Women, the marriage links they create, the forms of relationships that derive from marriage, the right of men to joke with others by virtue of a link through women, their rights to demand favours of men who are not their agnates, their right to expect contributions to bridewealth or blood money from maternal relatives—all these, and other forms of behaviour, have been dealt with as patterns of behaviour which interfere with or disturb agnation, or that cut across lineage affiliations. Such metaphors can only be justified if it is accepted that precedence must be given to agnation, to what people say they think their lineage relationships to be, and that there is some kind of primacy about what have frequently been called jural rules which constitute the structure, while behaviour which is not governed by these rules is to be relegated to the position of secondary forms having the effect of intruding only. But these secondary forms of behaviour are as impelling, as persisting, and are as much a part of social life as any of the so-called jural rules. 121 613 It is possible to go further than this, and state that in societies where there is a high [582] incidence of marriage among agnates of the local group, as occurs among the Bedouin, jural rules rarely appear in their ' pure ' form in behaviour, since, in groups of this sort, each and every person constitutes a bundle of roles by virtue of the fact that he is one of a very complex cognatic group; a particular role, it is true, may take precedence in a particular situation, but all roles are present in each situation and affect behaviour. Precedence can only be given to specific forms of behaviour in relation to situations. There is no such thing as a general primacy with regard to any form. The concept of agnation as the centre of all political problems, disturbed or disrupted by, say, matrilaterality, is as inadequate as saying that the nucleus which pulls all other components into position is matrilaterality with agnation as a disturbing element. In reality there are numerous components present in all situations, which should not be lumped together under such categorizing terms as agnation and matrilaterality, but which combine as separate components in a kaleidoscopic range of clusters.

121 613 682 674 829 [602] Some of the components of behaviour subsumed under the notion of matrilaterality are briefly given here in order to appreciate more fully the consequence of inter-group marriage. Of paramount importance is the fact that, in Bedouin sentiment, to kill a relative is as sinful an act as the killing of a close agnate. When such a homicide did occur, during my period of residence among them, the Bedouin response was to assert that the offender was out of his mind—it was inconceivable that he could have committed the offence otherwise. Their attitude was reminiscent of the horror they display when a man kills his father or a full brother, and represents a much stronger reaction than is manifested when a man kills an agnate of, say, the third or fourth degree. They have every reason to be disturbed by the killing of a mother's brother, [604] for, whatever personal affections may be involved, a crucial link is threatened. Their reasoning, however, is that relationships with the mother's brother are characteristically easy, that they are not demanding, that there is much joking in them, and that to

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613 Among the Bedouin, men are permitted to marry their father's brother's daughter
582 and any other cousin of similar type within the local agnatic group. This means that
121 most agnates will be related in other ways as well. Parallel-cousin marriage has the effect of diversifying the agnatic group, and creates small nuclei within it, each having its own characteristics and patterns of behaviour with others. Diversification of this kind leads to a differentiation between homicides within the tertiary group.

The Bedouin say that they always marry their parallel cousins, and do not give their daughters to others if they can help it. Census data does not support this view. Nearly as many men find wives outside their agnatic group as within it. Of importance in the present context is the direction taken by these external marriages. Perhaps
121 the most striking feature is that the number of marriages with men of a collateral
582 tertiary group is low, so low that they can be explained by special circumstances.
628 Now collateral tertiary groups whose territories are adjacent experience intense day-
613 to-day relationships. In the context of descent these are the most closely linked
[621] lineages—among older men there may be the recollection of the time when the two constituted a single community, and when they all lived together in the same summer camp. Common sentiment between them is very strong. The strips of territory they inhabit may be almost identical. Their discreteness lies almost entirely in the possession of separate natural resources, although in some cases pastures are shared. But their social boundaries are nevertheless sharply drawn, for the high incidence of parallel-cousin marriage within them, and the tendency for external links to leap-frog collateral segments, gives them a definition which could not be bettered by exogamy.
121 The basis of their discreteness lies, of course, in the competition that exists between
628 them for natural resources; however much the Bedouin protest that their real enemies
613 are the secondary or primary groups lying some thirty to fifty miles away, when they
578 wish to enlarge their resources there is little point in attempting to capture a well a long distance away, which cannot be defended, and might be located alongside an enemy group. They do, it is true, engage in competitive hostilities over land and water situated some distance from their homeland, but when they engage in these activities they do so on behalf of a linked group, albeit with their own interests uppermost. The capture of natural resources for use by a tertiary group can only be achieved by an enlargement of its homeland, and this is only possible by expanding into a neighbour's territory.

121 Another feature of external marriages is that they are not spread among as many
613 groups as in societies where there are exogamous clans, and where other rules of
582 marriage appear to compel the maximum amount of dispersal. Instead, the external links created through marriage are highly selective, and are thrown out into ecologically differentiated areas, giving added economic security, or, in the case of date oases, an additional item to the diet at a time of the year when it is sorely needed. Once established these external links are perpetuated through cross-cousin marriages in successive generations. If the link is considered valuable, and relationships develop satisfactorily, other marriage connexions will be woven around the first. Multiplicity gives added strength and durability, not in the mechanical sense of duplication, but of creating a more diverse kin structure, with its greater range of rights and claims, in which links can flourish. While the number of groups linked in marriage are few, the geographical spread is great. Marriage links exist with tertiary sections of colla-

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121 613 582 teral secondary sections, with collateral primary sections, and long distances away into other tribes. This spread can be interpreted as giving each tertiary group access to resources of wide ecological diversity. What is of interest in the present context is not the interpretation of the links but the effect they have on behaviour. Spread means that a group can call for help from a number of differently situated groups. 121 613 582 578 682 Each one of these links not merely modifies the structural means for settling homicide, but converts the homicide into a sociologically quite different sort of act. It can, as the Bedouin like to think, be an act of merit for a man to kill another from a feuding secondary section, but there is no merit whatsoever in it if the tertiary section of that secondary section happens to contain affines or maternal relatives; this is a sinful act. The Bedouin themselves recognize this when they add to their structural explanation the rider that they do not feud with cognatic relatives. The difference between their position and a sociological one is that they see this as a contingency not as a persistent necessity; they are able to maintain their position because they see their behaviour as explicable in terms of the simple ossified structure of their genealogical relationships. What they fail to appreciate is that these ' contingencies ' are ecologically, economically, demographically, and politically essential. They are able to maintain their position also, because the model of a lineage structure they use, along with the two riders previously mentioned (see p. 270) affords them a kind of explanation for most occurrences. The argument is attractive both to Bedouin and to anthropologists because it is comprehensive and neat in its logicality. The next stage in the argument is to show that there is a far greater range of possible consequences to a homicide than those summarized in the diagram (see p. 269) and that the additional consequences are related, not to the lineage structure, but to the linkages which have been discussed above.

121 613 682 829 I begin with a review of a homicide which involves two men of the same tertiary section. Bedouin classify all homicides within this range—as they do for any of the structural orders—as undifferentiated, but in each case, different sorts of relatives are concerned in the ensuing hostilities, and the consequences are, therefore, different also. Bedouin say that a man never kills his father or full brother. In the event of a man killing another man acknowledged to be his father, the act itself proves that he cannot possibly be his son. He is said to be illegitimate, thus making his mother an adultress and relieving the males of the agnatic line of the responsibility and the odium. 121 613 682 If a maternal uncle of the agnatic group is killed, the offence is almost on a par with that of patricide or fratricide. When, however, the homicide is between two men who are agnatically distant, and not closely related cognatically either, but both are members of the same local agnatic group, what follows will depend largely on the size and stage of development of the group; if it is small, the homicide threatens to wreck it, but if it is large and on the verge of splitting the homicide may be the occasion for split taking place and being recognized publicly by a demand for blood money. Threatened with wreckage, a small group meets a homicide by closing its ranks for self preservation; a large group splits. The same event within the same kind of structural unit results in two quite dissimilar consequences. The reason is clear enough—the two groups are similar only in a general structural way, but sociologically they are not comparable.

When a homicide occurs between tertiary segments the solution, it was said earlier,

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The consequences of homicides in which secondary groups are concerned present an even greater variety, for now the span has expanded to include many more groups, with a total population of several thousand people. Groups of this order are spread over a much wider territorial range; some structurally distant groups are neighbours by virtue of their propinquity, while some structurally proximate groups are far removed territorially. Some feuds lie dormant for long periods. Others erupt frequently. Some homicides between these groups are followed by the 'laying down of the denial'—the feud situation with most acrimony built into it, for one denial, followed by a vengeance killing, is met by a second denial and so on, excluding thereby any chance of a settlement. In other circumstances the offender's group boast that they are responsible for a homicide, thus challenging the victim's group to a show of force. Only the more powerful tertiary groups would venture to do this, and it is only they who could meet a homicide against them with a spectacular show of force, compelling a weaker tertiary group (according to hearsay evidence) to break up and leave its homeland. The modes of killing in homicide differ in character. Some killings have been heinous and offensive in terms of general morality; their purpose is to sting the victim's kin to retaliate or to cause them to suffer general discredit and loss of status. While some parts of secondary segments are at feud, others are not. A homicide between affinally or matrilaterally linked groups, whether they are secondary or primary groups, is settled as quickly and as amicably as possible to prevent turmoil in their relationships. Feud concerns two tertiary sections, not the opposed secondary sections of which they are parts. Blood money and vengeance is not the responsibility of secondary sections, but of their respective tertiary sections.

At this point, a further statement concerning the external marriage links of tertiary segments throws further light on the feud. Previously it was stated that the competition between collateral tertiary groups for natural resources is indicated by a low rate of marriage between them. Their external marriage links reinforce the separation. One tertiary section, A, takes some of its spouses from section X of a collateral secondary section; A's collateral, B, takes some of its spouses from X's collateral, Y. A may be at feud with Y and B with X. The agnatic links between A and B, and X and Y do not mitigate the severity of the hostility in the two feuds, they exacerbate it. It would be erroneous to think of them as cross-cutting ties which promote peace. Stultified in the development of their hostilities by virtue of their territorial proximity and the sentiment associated with putatively close agnatic connexion, A and B are able to express hostilities indirectly through their linked groups X and Y respectively. During discussions of disputes, homicides, or rival claims to water, whether the disputants meet in the camps or in administrative offices in the villages, men from the matrilateral and affinal groups of the parties directly concerned are also present to do most of the shouting. In some cases I recorded a maternal relative was killed on behalf of an agnatic group to which he did not belong, although the latter accepted the responsibility. In the light of facts of this sort the lineage model obstructs analysis.

I now wish to make a few brief remarks about the relationships between collateral primary sections and paired tribes. Homicide, it was asserted earlier, results in raids and war between groups of these orders of segmentation respectively. Evidence can be adduced to show that both consequences have followed. The case usually cited to demonstrate that a single killing precipitates war between tribes is the

6: Peters E-5 (1948-1950) 1965 MT9 Libyan Bedouin MT9
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membership of associations and so on. The statuses a Bedouin achieves depend not on an ordered acquisition through the inheritance of roles or election to them, but on his personal manipulation of linkages in his jockeying with others. Rites are minimal because there are few defined statuses an individual can predictably acquire. The equalitarianism of the desert denudes the Bedouin of ritual riches. Complimentarily, rites which do occur are thrown into exaggerated relief by the absence of others, and in their isolation, become not merely a "passage" but a cataclysmic change. Marriage and burial both comprehend limited fields of relations, but accompanying ceremonies may bring several hundred people together, people who otherwise rarely gather in these numbers to meet one another as kinsmen and neighbours, and it is suggested that the emphasis given to the events dramatises the significance of the changes they produce. In the discussion of the changes brought about by marriage, the Bedouin view of what is entailed will be considered first.

The Bedouin View of Marriage

After marriage, the Bedouin argue, a son has a tent of his own, a woman over whom he has authority and soon children to make him a father. Marriage causes split, branching. A new family is created, holding the potential of a new lineage. The separation is so painful a matter for the father that he cannot contemplate it, hence his pretence that he has no knowledge of wedding festivities, and his subsequent attitude that nothing has happened.

Interestingly, there are two other occasions when this attitude is to be observed. When a man kills within his corporate group,[5] he may flee his tribe or he may be compelled to leave; later he is likely to return and, when he does, he is received with a minimum of show. Every attempt is made to suppress knowledge of the event.

Again, if incest occurs, the memory of it must somehow be suppressed, and it is an ever-present danger. Men, permitted four wives simultaneously and also able to engage in a plurality of marriages through divorce or death of spouses, may have children showing an age difference of two or three generations. Thus it comes about that a man may be of an age in relation to his father's sister which permits them as children to behave as if they were first paternal cousins. As an adult, the preferred spouse for a man is a father's brother's daughter. In terms of relationships between adolescents the situation in which a man is of the same age generation as his father's sister is fraught with danger. In one such case, between a man and his father's sister, the male child of the union was put out in the desert to be

[5] Bedouin are disposed in groups which, in summer, usually constitute a single community, around or near a watering point. The men of this group are interlinked by reference to an ancestor four or five ascending generations, reckoning from the generation of men of about 20 years. When, elsewhere in this chapter reference is made to corporations, it will be to groups of this kind.

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561 602 621 that young men spend their premarital lives in an environment of unmitigated agnatic hostility. Greater substance is given to this view when it is realised that agnates live together. The residential concentration of agnates 561 602 in Cyrenaica exceeds 80 per cent. I wish to stress that this figure is based on the universe of the small camp, and the only males included as agnates are those who are consanguinely related. Over 50 such camps were used in arriving at the figure. Obviously, the figure of agnatic concentration will vary depending on the universe. If all men who claim to belong to a tribe of, say, 15,000 souls, who claim that they are agnates in a political sense are included, then the figure will not be the same as that derived from a small group where the criterion for inclusion is consanguinity, not mere political affiliation. It is necessary to make this clear to emphasise that the Cyrenaican figure is unusually high, and also because the modes of behaviour between consanguineal and political agnates differ critically. Granted the hostility [578] built into agnation, and recognising in addition the significance of the high degree of agnatic concentration, unless there are other factors present in the situation, life would be intolerably burdensome. Parallel-cousin marriage comes to the rescue.

Parallel-Cousin Marriage

•582 Among the Bedouin the prohibited degrees of marriage are few. A man may not marry within a closer range than first paternal or maternal cousin; he cannot marry a woman of a senior generation, nor a woman known to be older. He cannot marry the daughters of a woman who has acted as wet nurse to him or to any of his brothers and sisters. Otherwise he is permitted to marry any other woman. Marriage with the first paternal cousin is pre- 582 ferred, and is more than a sentiment. A man has a right to his father's 585 brother's daughter, and before a marriage is arranged with anyone else, the 578 girl's father seeks the opinion of his brother's son. If he neglects to do this, or if he flouts the opinion offered him, he runs the risk of the marriage being brought to a halt on the very wedding day. I have witnessed this. In most of the records I possess, it usually happens that the brother's son is bought off with a few sheep (about five) and some articles of clothing. Here the brother's son was seizing the occasion to extort from a farmer's brother wealth which he considered was due him from an earlier inheritance [589] dispute. Occasionally the intervention is genuinely designed to prevent a marriage; if the girl refuses to marry her father's brother's son, he can force 582 her into spinsterhood. Men exercise their right to marry their first parallel cousins. They also marry other parallel cousins. The significance of parallel-cousin marriage varies with the exact degree of the relationship. First- and, say, third-parallel cousins are sociologically different in a number of respects, and in relation to specific problems these differences may assume major [602] importance. In the present discussion the various degrees have this in common: that whatever the precise relationship, all parallel cousins are the

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daughters of agnates and, in view of the high agnatic concentration, the daughters of agnates who are co-residents as well. Parallel-cousin marriage therefore creates affinity between co-resident agnates. 582 602

The rate of parallel-cousin marriage is high, producing such a density of kinship relationships as to afford a reliable index for defining the agnatic corporation. As a form of marriage it persists; genealogical records clearly demonstrate this. Frequency of parallel-cousin marriage taken together with its persistency, means, above all else, that it makes an agnatic group a cognatic group as well. The matter is put in this way to suit the general development of the argument, but it would be a serious error to think that this means I am giving priority to agnation and that I am considering cognation as intrusive, or that, in this society, agnation can stand on its own because it has a kind of absolute significance other forms of relationship do not possess. Both forms exist in reality.

The great Bu Bakr of Cyrenaica's most celebrated lineage is alleged to have exhorted his fellow tribesmen to "marry your father's brother's daughters and then your paternal relatives and your maternal relatives will become one." Whether he had given the advice or not, the Bedouin, as their society is constituted, would marry them anyway. The Bedouin form of agnation without its accompanying parallel-cousin marriage would impose impossible restrictions, if indeed there is any point in attempting to conceive of a situation so remote from reality. With parallel-cousin marriage present in the corporate group, men referred to as agnates are not agnates only; each and every one of them is the centre of a bundle of roles, each role potentially as important as the other. It would be false to argue, moreover, that complexities of relationships can be unravelled by analytically separating them, giving precedence to the agnatic role in an "agnatic" situation, the mother's brother's role in a domestic situation and so on. An agnate who is also a mother's brother is never the same, in any situation, as an agnate to whom one is not otherwise related. The prime significance of parallel-cousin marriage is that it creates a complexity of linkages which almost amount to confusion, thereby maximising the choice available to individuals to meet whatever contingencies befall them. [613] [613] [554] [182]

The only area of relationships left relatively undisturbed by parallel-cousin marriage is the son, father and father's brother triangle. Freed of the complications stemming from parallel-cousin marriage, agnation can here approximate its true form. Other complications arise out of marriage. A few are listed here: father and son marry a mother and her daughter; a form of exchange marriage between first parallel-cousins occur; two brothers marry two sisters; the marriage of two brothers to two sisters is followed, in the succeeding generation, by the son of one union marrying the daughter of the other, making this latter a double first parallel-cousin marriage — both a father's brother's daughter's and a mother's sister's daughter's marriage. These forms can all occur within a corporate group. No citadel of agnation can withstand this attack. All forms of marriage combine to break the grip 582 583 [613] [602]

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582 of agnation on the members of a corporate group and give it a taproot of
583 diversity whence it derives its strength, and which makes of it "the one body,"
613 conspicuous, in comparison with other societies, as the corporate group
602 *par excellence*.

The Sister's Son-Mother's Brother Relationship

128 Previously the mode of relationships associated with agnation and affinity have been briefly discussed. In order to appreciate the effects of parallel-cousin marriage, some remarks concerning the sister's son-mother's brother
604 set of relationships must be included here. Bedouin contrast the mother's
[174] brother with the father's brother; their sayings and proverbs afford a wealth of verbal documentation on the contrast. With the mother's brother a man enjoys all the freedoms he is denied in his relationships with his father
[831] and father's brother. He is permitted to joke with him; they indulge in exchanges of obscenities. When the sister's son wishes to marry, he is permitted to discuss the matter with his mother's brother and can urge him to intercede with his father on his behalf. Two men thus related are readily recognised in the camps, because in their acts they are required to show affection by displays of innocent horseplay, pranks or mild practical jokes. Small boys pursue their mother's brother, feign to kick or strike him, and he takes it all in good part.

The external aspects of this behaviour is deceptive. Joking of this sort creates the image in which the relationships are conceived; what is equally striking in it is its compulsiveness. Obviously, mature men are not always in the mood to be teased, but if they are, they must respond appropriately. Their relationships are unmistakably onerous. This remark applies not only to the external forms of their behaviour, but also to the favours a man is
[602] permitted to ask of his mother's brother. A brief amplification will make the point clear. Demands can be made of agnates, but only in situations of serious contingency. Day-to-day needs are met, not by appeals to the rights of agnation, but from the expectations linked to the mother's brother. If these expectations are withheld, the sister's son may be left in a quandary. In-
604 682 terestingly, in the records of homicides I gathered, three (in the contemporary population) were concerned with the killings of mother's brothers by sister's sons. Homicide within this field of relationship is difficult to comprehend unless it is appreciated that expectations are as compulsive in the daily life and the general well-being of people as are the rights and duties associated with agnation.

604 613 These general remarks apply to the relationships irrespective of the lineage origin of the mother's brother. The similarity ends there, since the nature of the expectations, their urgency at any given moment and the kind of favours which are granted vary with the group identity of the mother's
[428] brother. A mother's brother who is a member of ego's corporate group may be expected to give the sister's son small quantities of flour, favour him in all

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age depicted in their notion of a family is meaningful. It follows that, since this unit will not be clustered in one tent, but distributed over several, each small community must be so constituted that links people can use to claim the services of others must exist, and that, since claims can be made against various sorts of kinship relationships, each small camp will have predictable kin links. It follows, further, that since age, sex and number of people are significant, a small camp will have a characteristic demographic structure; each tent in a camp will display developmental changes, and particular tents may be shifted from one camp to another, but if a livelihood is to be gained in this semi-desert environment supporting its mixed pastoral-cum-agricultural economy, then at any given time the small camp must have certain fixed features in its composition. The elementary family is subject to far too many vicissitudes to exist on its own. It now remains to demonstrate this general argument by examining the details of one of these small camps.

A Particular Camp Viewed in Detail

The camp was one of 12 which constitute a minimal tribal section. In genealogical terms its male members were linked through an ancestor five ascending generations from living males of about 20 years of age. Usually, in summer, camps of this sort move to the vicinity of a large watering point; in winter, this larger community breaks up into a number of smaller ones as man and animals move off further south to the pastures. The total living population of the tribal section to which this particular camp belonged was 524.

Linked patrilineally, its male members were also linked in a plurality of other consanguineal ways. Primarily, this plurality was brought about by parallel-cousin marriage. The incidence of this form of marriage for males of this group was 48 per cent[12] of the gross total of 234, derived from their marriages over three generations; that is, the generation of males entering into marriage, and the generation which has begun to die out are included with the generation of middle-aged males. This means that practically every male is related to others in a number of ways, and it is necessary to point this out now because the details to be given presently will show only the more immediate, but not all, existing connections. Plurality of links, moreover, is not the only consequence. Parallel-cousin marriage is a transmuting agent, creating a diversity of links. Each and every link carries with it specific modes of behaviour, which in turn means that each individual has a wide variety of different claims he can press on his co-residents. Marriage connections also exist with other sections of the same tribe. Their proportion is 28 per cent of the total. Demographically, it

[12] As a matter of interest, the figure for marriage to the father's brother's daughter is 50 per cent of the figure for parallel-cousin marriage in general, but the consequences of these are beyond the scope of the present discussion.

would be impossible to satisfy all marriage expectations of men within the universe of the minimal tribal section. For this reason alone external links are inevitable and persistent. Also, the small territorial strip such a group claims as a homeland produces an economy which, in this environment, is unstable. Additional security is gained by making connections with other tribal sections, each with its specific ecological character. Men also marry into their client groups. The proportion of these for this camp was 9 per cent of the total. From these links they gain economic advantages, they can claim services and a client-following is politically significant. Finally, 7 per cent of the total[18] are marriages with women of other tribes, which again not only reduces the instability of the economy (in that a large tribal area suffering near-famine conditions has access to areas of markedly different ecology), but also provides political connections for men whose power ambitions have passed the point of leadership limited to their own tribes. In one way or another all these interests are manifest in the small camp and attention is now directed to the latter.

The disposition of people in the camp is represented diagrammatically on the page following.

The nucleus of the camp is Tent A. Its owner (1) was a powerful *Shaikh*, the son of a famous father. His marriage represents a political link with a group of one of the primary sections of his own tribe. His father died only a few years before I recorded my census, and the large amount of moveable property he left had still not been divided among the sons; the owner of the tent, as eldest brother, still controlled the flocks and herds. Most of his time he spent away from the camp engaging in political intrigue. His two younger brothers lived in his tent, but the second (5) would not remain there long because negotiations for his marriage had been started. His father (2) married a parallel cousin; she died and shortly afterwards he took her sister (3) in sororal union. When this occurred an amount of bride-wealth was agreed, but instead of giving any of it to her father, the entire amount was "put in front of her" (that is, the animals were allowed to remain with her husband's flock), and these animals she had marked with her brother's tribal sign to distinguish them from those of her husband. It was widely known that she was going to leave these animals to her husband's second son, for although she could not transfer them to a male outside her husband's corporate group, she could decide who, among his heirs, should inherit.

During my stay in this camp, her brother's son (4) came to it as a temporary resident for a month. Since he was poor, the purpose of his visit was to capture some of his aunt's wealth while she was still alive and the possibility still existed. During his stay he was fed well but did no work. His kinsmen found his company tiresome, so, to cut short his stay, and after consulting her nominated heir (5), she gave him three grown goats. Also when an occasion arose for an animal slaughter, she provided the sheep, and,

[18] The remainder is made up of marriages to the daughters of men incorporated into the lineages.

the lavish generosity dispensed by the members of Tent A, and fed far better than would have been possible otherwise.

The location of Tent C was also determined by a link through women. The only female (8) living in this tent, a middle-aged widow, was the sister of (3) and (6) of Tents A and B respectively. Her teenage son lived with her. They possessed only a few sheep, which were put with the flock of Tent A for shepherding. The son (9) spent some of his time herding for Tent A. With the mother and her son in Tent C were two other kinsmen. One, a poor man (10), was this son's first patrilateral cousin, and they both were the only surviving sons of their respective fathers. He (10) was the main shepherd of Tent A. The third male (11), also poor and nearly blind, was a second patrilateral cousin of both, but his sister was also 11's mother. All occupants of Tent C were almost entirely supported by Tent A. Relieved of the necessity to live off their own resources, the two young men (9 and 10) were afforded the opportunity of building up their flocks for the day when they would be able to negotiate their delayed marriages.

Tents A, B and C sheltered men who were agnatically closely linked. More important, their grandfathers, three sons in a family of 19 children, were full brothers. The latter's mother's name was used when referring to these three tents as a group. During the past few years, many changes have occurred within it, and the death of the pivotal woman (3) of Tent A might well disperse this small cluster. Further, the nuptials of her heir (5) were anticipated, and this event, itself likely to precipitate division of his father's (2) wealth, might also lead to further residential rearrangements.

The owner of Tent D, (12), a man in his late thirties, son of a slave mother, was at loggerheads with his father's brother, much more senior in age. The owner's father, one of a family of 24 children, had been a wealthy man and died leaving a substantial herd and a large flock, but he (12) was bereft of most of this wealth by the father's brother. His first successful strike against his uncle was the demand he made for his daughter as a wife. Earlier, when (12) had demanded his father's wealth, his father's brother, who had for years acted as his guardian, replied, "It is in your stomach," (meaning that it had been expended on his upbringing). Later, after the marriage had taken place, when the uncle demanded payment of the bride-wealth his own words were thrown back at him, but this time with the meaning that the bride-wealth had already been paid. While I was resident in this area, the two men met occasionally: each meeting was hostile, for (12) was encouraging his half-brother (13) (also the son of a slave mother) to demand a second daughter as a wife. Included in this tent is a third adult male (14), virtually a pauper, reduced to this state by the same grasping father's brother. His link with (12) was their closeness of relationship (first paternal cousin), together with the fact that all three males (12, 13 and 14) had suffered privations and were allies against the common enemy, their father's brother.

Associated with them for the same reason, was the owner of Tent E (15).